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existing law has been shocking to the moral sense of the community in which it was enforced.

The argument is that, as the "Kingdom of God," which it must be the aim of every Christian to realize, is "within," *i.e.*, of the spirit, it cannot be brought about by the enforcement of "external" law. Its only law is the law of love. War, which is for Tolstoï "organized murder," is incompatible with love; the legal punishment of wrong-doing is "violence."

It will be, perhaps, sufficient comment on the book to quote two expressions from its author.

(1) It is a doctrine of absolute anarchy: "For a Christian to promise to subject himself to any government whatsoever—a subjection which may be considered the foundation of state life—is a direct negation of Christianity."

(2) It is a doctrine of moral agnosticism: "If the same Father had permitted us to use violence towards wrong-doers, *as there is no infallible rule for distinguishing the good from the evil*, every individual or every community might class its neighbors under the head of evil-doers."

The book comes as naturally from the Russia of to-day as the French Revolution came from the France of a hundred years ago. In the form of his earnest and justifiable protest, Count Tolstoï is repeating the mistake of the English Puritans; he is not seeing the right relation of the law that is within to the outward organization of life in the law of the state. He forgets that the law is the school-master that brings the community to Christ—*i.e.*, the law of love. Instead of educating his school-master, he would dismiss him.

M. S. GILLILAND.

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REVUE DE MÉTAPHYSIQUE ET DE MORALE. Première Année, 1893.  
Paris: Hachette, 1894.

After the discontinuance of the *Critique philosophique*, ably sustained for many years by MM. Renouvier and Pilon, the *Revue philosophique* was the only organ of philosophy in France.

In spite of the commendable impartiality of its director, M. Ribot, this review has contained too many articles of a positive, scientific character. Without absolutely excluding the pure metaphysicians and moralists, it has published chiefly studies in experimental or physiological psychology, like those of M. Taine, M.

Pierre Janet, and M. Ribot himself. A certain number of young philosophers thought it expedient, therefore, to found a new review devoted to philosophy proper, to that which is neither "*ancilla scientiarum*," nor "*ancilla theologiæ*," proposing to "call public attention to those general theories of thought and action, to which the *Revue philosophique* has for some time paid no attention, but which, however, under the discredited name of metaphysics, have always been the only source of rational belief." To give the reader an idea of the purpose of this review, one cannot do better than to reproduce the passage in which it defines the sort of influence it would like to exert on contemporary thought.

"It seems to us desirable and well—well for the future and well for the present—that philosophy should make an effort to again take possession of its own field. The time is full of unrest. The conditions even of mental and moral equilibrium are wanting; the best minds disagree and separate. Some, losing confidence in the intellect, are returning to the familiar altars, or going back to the path of tradition, and taking refuge—in dreams—in a Christianity very simple, very sweet, and very sad. Others are dreaming of surprising revelations; and still others are burying themselves in special studies, and are working like machines at the task begun. Meanwhile, society seems about to be shaken to its foundation by the action of blind and terrible forces. In the midst of these uncertainties, between the current positivism that stops at facts and the mysticism that leads to superstitions, the light of reason is as feeble and as vacillating as ever. It may be impossible for it to throw light upon the work of the mass of humanity; but, at least, let those approach each other in whom it burns silently like the evening study lamp; let them together increase its flame; let them try to make it shine from the heights, visible to all who wish to be guided by it."

The *Revue de Métaphysique et de Morale* has already been in existence more than a year, and it has faithfully fulfilled its purpose. Among its most remarkable articles may be mentioned "*Métaphysique et Morale*," by M. Ravaisson; "*La Problème moral dans la philosophie de Spinoza*," by Delbos; "*Spir et sa doctrine*," by Penjon, etc. It is to be regretted, however, that metaphysics has the lion's share, and that more space is not given to Ethics.

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